THE

Eleventh Annual Address

OF THE

BISHOP

OF THE

DIOCESE OF ILLINOIS.

ELEVENTH ANNUAL ADDRESS

OF THE

BISHOP

OF THE

DIOCESE OF ILLINOIS.

1862.

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THE BISHOP'S ADDRESS.

Among the sad thoughts which instinctively spring to the mind from any look cast backward or around us, it is pleasant to speak for a moment in a tone of congratulation. When I bid the Convention welcome to the "Bishop's Church," and the eye sees so much that is stable, reverential and churchlike in its modest forms, I may presume on some sympathy with my own thankfulness, and with my hope for its future in the history of the Diocese, and the quiet work of training souls.

It has been built in "troublous times," when even the small assistance which I had reason to expect, has been reduced by the vicissitudes so largely affecting the community. There lies before me an uncertain future for the resources to liquidate present obligations, or secure the additions requisite for the due expansion of our work. Still not a little has been gained by such a foothold for the principle; and if my life is spared, I hope each year to make it more an object of honest satisfaction to "the people committed to my charge," and a more demonstrative agent in my broad pastorship. To all that it is, and all it may be, I bid you loving welcome. Thrice welcome, dear Brethren, as you thus group around the "Cathedra" of the Bishop; and in respect for the office, forget the weakness of the man. Welcome as representatives of the struggling Diocese on that spot — emblem of your own unity — where the right to its services will ever be a common manhood, and your convocation sit in its own home in the Father's house.

Our times are sad; and in view of the terrible realities sweeping us on with all but resistless force, we can excuse any amount of

dreary depression and dark forboding. No language can properly describe the fearful change that less than two years has brought over our precious land. No eye is prophetic enough to scan the future; and the most thoughtful philosophy will be baffled among the new social combinations which will throng from the deep of our national disasters. Our childhood was a hasty though noble growth. The old world has looked in incredulity on our vigorous, intense development in material progress and national strength; and now she looks in awe on our rush into the advanced experience of centuries of her being; and the plunge, like our own Niagara, into the seething abyss of internecine war, where our forces and muniments, our energy and courage, our unyielding resources, begin to dwarf the wars of Europe over which our childhood kindled or shuddered.

We may well pardon any depression, and soothe rather than upbraid it. It is no coward heart or timid dreamer, but the manly and devout that may drop a tear on the old page as its tones are changed from the echo on the far past, to the sharp cry of agony in the ear — "a day of darkness and of gloominess, a day of cloud and thick darkness, as the morning spread upon the mountains."

Still not thus must I speak. If the man's heart fails, the Bishop's must brace itself in trust and strength. Our land was God-chosen, and it will not be God-forsaken. It may have a spirit of vain boasting and defiant atheism to be sternly rebuked; greed of gain and lust of living to be subdued; personal and political corruption to be cleansed; huge offences of national life to be recognized, repented of and forsaken. Shall not God visit for such things? There may be changes, all but subversive, in the spirit and policy of government; and society be modified to its lowest depth. Change may come consciously over us, as when childhood has passed into the hard, soiled, but resolute manhood; or when sorrow cuts on the heart its ineffaceable scars; or when anxiety, thought, and the solemn future join to trace furrows on the brow. Yet larger, grander may our

nation walk on her destiny; broader the highway of her might and influence; more sacred her responsibility; truer the voice in which she pleads for liberty, and firmer the hand which bears on its light and strength. How this shall be, it is not perhaps now for thought to conceive, nor arm of flesh in self reliance, to achieve. Godward trust may assure us that it shall be; and "though the mountains shake at the tempest," in humility we must resolutely claim and wait for the mysterious control from the pavilion of command. Patriotism thus inspired may tremble as it walks in the solemn darkness; but it will not yield to despair. From the horrors of war, fields of carnage, wasted lands, national indebtedness, agonies of private grief, from want and woe threefold, this baptism of blood with its piercing wail, may still regenerate the national life; and on the long future our griefs and burthens for richness, only lie like the dead leaves of autumn.

The present duty of the Church is more than passive endurance, and larger than hope. As we acknowledge God, and reverently mark His footsteps, we must do it in repentance and confession, in importunate pleading, in sympathy with labor, suffering and hazard around us, the subduing of our private woes to the public sorrows with godly fellowship. We will not meet in our sanctuaries, or kneel in our families, without the remembrance of our rulers in their vast charge; the soldiers in the tent, hospital, and on the battle field; the crushed and wounded in homes from which dear ones have gone. We will pray for the return of peace and order; and offer thanksgiving for every token of its auspicious hour. The Church must stand, in devout life and holy boldness, "between the living and the dead, that the plague may be stayed," and the pardoned nation be again restored to her glorious commission for human progress and the Kingdom of God.

What applies to our national affairs in the conviction that present disorder may work ultimate effects of advance and honor, is especially a reality in the temporal vicissitudes of the Church. It would take pages to indicate the hinderance and depression in her sensible progress which times like these bring. How the popula-

tion is drawn by thousands from the sanctuaries to the camp and field. How the salaries of the ministry decrease, and the enterprise in God's work is arrested and absorbed in the outlay for war and its adjuncts. How the heart of the people is swept away from attention to anything not found within the wild circle of daily events. How awful expediency makes familiar plans, incidents and issues which once we should have loathed, but now accept with the sternness of fate. As the locusts of Egypt comes up the cloud of associations to demoralize and degrade. The ear is pre-occupied with the intense present, and the heart sick with the ominous future. The mind is numbed by excitement, or agitated by passion. There are solicitudes which rouse and concentrate every affection on earthly ties, and send the whole nature back from the strife exhausted and inert. Dull then is the voice of the pulpit, unless it pander to the same sensations; wandering is the soul in prayer and praise; all but impracticable is the sobriety of devout thankfulness, or the calm searching of the tried nature. But we were early taught to fault the artificial arrangement of the History of the Church into events "*prosperous*" and "*adverse.*" Human eye sees but a short distance, and cannot anticipate in persecution and martyrdom the scattering of glorious seed; nor in courtly favor and endowment, the curse of worldliness and shame. It must be a season of discouragement and suffering for the ministry. Affliction — discipline — trial — these are right words, culminating in the expressive "tribulation," but not necessarily "adverse." The laborer who has hitherto gone in and out of the vineyard with sunshine and fruits, with the master's daily recompense, and slept in peace for the morning call — may find himself now the "watchman in the night," with darkness into which he anxiously peers, strange sounds that he challenges, and dreariness in which he shudders with foreboding. But God is the same. His Church is dear; all worketh together for good. Whether as sunshine laborers or watchmen of the night, "let us quit ourselves like men," with trust in His goodness, and strength in His grace. We must "bow to the brook in the way, but lift our head" in the suffering

mind. The faith of the few may be deepened, and their good works increase, even if the multitude run to evil. The strife for lawful government, constitutional authority and conservative principles, will excite more reflection on their necessity and application. It may readily happen that the reflex effect of our discord and danger may cast a light on the wrong of "heresy and schism" in religion. "Secession," in its fearful effects as carried out in temporal government, may recall attention to the long existence of the same against the divine government in His Church.

Irreverence and intense individualism, the despising of government and mockery of prescript right, insensibility to the sacredness of law and order, want of respect for official station, insubordination in domestic relations, the rupture of the heart-links with the graves and homes and moral qualities of the past, the disbelief in divine appointments, and in the authority coming down from God with the sanction of His word — these, under the name of liberty, have been corrupting the principles and conduct of our responsible millions.

The discipline of this fearful trial may change this state of things; and through His Church, and for its benefit, affliction "work peaceable fruits of righteousness." The Kingship of Christ, so feebly realized in society, and even in Protestant Christianity, may gain more distinct influence in ways that we cannot anticipate. Society may be brought back to obedience to the unity of government involved in the fact, "one Lord, one faith, one baptism." If the Church, as we receive and love her, is faithful to herself, and we bear ourselves in our several vocations as men of faith and prayer, we may be assured that even in the deluge thus breaking from high places, and sweeping the drift of the valley, "the rivers of the flood thereof shall make glad the City of God; the Holy place of the tabernacle of the most Highest."

OBITUARY.

Within the "Communion of Saints," there are two losses this year, which we are allowed to separate, and record with sympathy and respect.

In the death of the venerable BISHOP MEADE, of Virginia, the Church loses a man of marked qualities of mind and natural temperament, all developed by striking social and religious circumstances, and through a long term of years. In no situation could Bishop Meade have failed to be influential. But with his whole nature reclaimed and sanctified for the Master's use, and his manly conscience grasping a high and rigid standard of duty, self-denial, and consecration, he has exerted through a long life, an influence for the Church distinguished by vigor of action, breadth of sacrifice, firmness of will, zeal of affection and large control. It goes back so far in the religious history of his native State, and the revival of the dishonored Church within its borders, that a large portion of the "Cloud of Witnesses" who testify to his worth, have long passed beyond our sight from the earth. The work remains, and under all changes, will secure for him the honor of posterity for labors most abundant, faith unfeigned, a conscience inflexible in right, a will which subordinated men and things to its persevering energy, and a simple life of godly purpose and hope.

The Teacher of my own youth, and of some of you who now look up to me as growing old, the learned, faithful, diligent and beloved Professor of Biblical Learning in the General Theological Seminary, the Rev. SAMUEL HULBEART TURNER, D.D., has finished his long and honored course. His life from early youth has been steadily devoted to that branch of study, and a large conception of its proper tributaries. Nearly forty years were spent in the chair of that Institution. His published works rank among our most valued exegetic helps; remarkable for the extent of investigation, and the union of rigid criticism with warm expanse of spiritual truth. His severe scholarship did not absorb him from the works of the ministry and active benevolence, much less from the kindly traits of personal character which bound to him in life, and to his memory after death, the hearts of his many pupils.

THE CHURCHES VISITED.

Oct. 4: ST. PAUL'S, PEKIN. The visitations for the year began in October, on the 4th of which month I went to Pekin.

The Church there is in charge of Rev. C. F. Loop. I found the small building much improved, furnished with a large melodeon, carpets, font, and the chancel more conveniently arranged for service. I confirmed *four*. I preached, and made an address to the candidates. This will apply to every visitation made through the year, and I may forbear from noting the fact, except by this general mention.

Oct. 6: St. James', Lewistown. My official duties here were on the nineteenth Sunday after Trinity, morning and evening; confirmed *five*. There is a resolute purpose in this parish—stronger in faith and christian heart than in resources—to build a church. They have a plan for a small brick one, artistic in effect and moderate in expense, but requiring help from abroad. They deserve assistance, because the few truly attached to the Church are liberal to the extent of their ability.

Oct. 13: Trinity, Chicago. On Sunday, twentieth after Trinity, I fulfilled an appointment made by special request of the Rector. It embraced, with the sermon, the confirmation of *eight*, the administration of the Holy Eucharist, and a short address pertinent to the appropriation of the Offertory to Diocesan Missions. The church was well filled, and throughout all the services, which were of course long, the congregation was reverent and attentive. Just before the Offertory some persons rose, which movement gradually extended until a considerable portion left before and during the collection. Others retired at the interval before the Communion, for the reception of which probably about fifty remained. While grieved at the irregularity, which, I believe, was to some extent of common occurrence, I should not have regarded it in any light of personal or official disrespect, if the Rector had not, at the time and subsequently, given to it this construction. In consequence of this, when, a few months after, another visit from me was requested, I thought it obligatory to lay a succinct account of the matter before the Standing Committee, asking their advice in connection with the facts thus presented. The unanimous judgment of that body was given to me in the following letter:

Churches Visited: Trinity, Chicago.

To the Rt. Rev. Henry J. Whitehouse, D.D., Bishop of the Diocese:

The undersigned, members of the Standing Committee of the Diocese of Illinois, in answer to your inquiry as to the propriety of a further visitation, and the usual administration of Episcopal services in Trinity Church, Chicago, under the circumstances in which that parish has seen fit to place itself, by its extraordinary conduct on the occasion of your last visitation, respectfully submit the following:

We have carefully examined the statement of facts as set forth in your application for counsel and advice, and find the following material points:

1. That your recent visitation of that parish was sought after, and asked for at your hands.

2. That it was expressly arranged between yourself and Rev. Dr. Pratt, Rector of the parish, that the "offerings" on the occasion should be devoted to Diocesan Missions.

3. That at the conclusion of the address you made, touching missionary operations in the Diocese, and the relation of Trinity Church to the same in the matter of contributions, a large and considerable portion of the congregation, either by a preconcerted arrangement, or suggested by the movement of a few, rose and left the church. It should be observed that the departure of the congregation occurred just as the "Offertory" commenced in the usual administration of the Communion.

The undersigned find it difficult to characterize in appropriate and suitable terms, such conduct on the part of the congregation, but the construction put upon it by themselves and their Rector, by correspondence and otherwise, leave no doubt as to their estimate of the act, and what was really intended and involved in it.

But whatever of personality may have been intended in the way of discourtesy to yourself, seems merged and lost in the greater offense in the time, occasion and place.

It can scarcely be supposed that you should neglect, under the circumstances, to make a plea for the cause which you then and there represented; nor is it unreasonable to expect that your plea should be pertinent, and while it exhibited the canonical obligations of the Diocese, it should, at the same time, set forth the duty of those whom you addressed, and in reminding them of their duty, show what they had done in past years. Nor could it be justly regarded as a matter of offense, that your address should, in its statistics, touch upon the matter of the contributions of the parish for the support of the Episcopate.

Your address seems to have been listened to with apparent interest, and, so far as we are advised, has not been faulted for fact or manner.

Indeed, we fail to find anything in your address, either in the matter or manner, that can be considered as justifying such disorderly, and as we believe, in the church, unprecedented conduct.

While, then, we fully appreciate your willingness, on personal grounds, to pass by the offense, yet we are constrained to advise you, for the sake of your office, the honor of the Church, and the good order of the Diocese, to decline visiting officially the parish of Trinity Church, Chicago, until such time as they shall make such reparation as will protect yourself, your office and the Diocese for the future; and in the event of the parish failing to make such reparation in this respect as shall be satisfactory to yourself, we would advise you to seek redress and protection at the hands of our next Diocesan Convention.

All of which is respectfully submitted.

SAMUEL CHASE.
LEWIS P. CLOVER,
T. N. BENEDICT,
S. H. TREAT,
A. CAMPBELL.

In consonance with this opinion, I conveyed my decision to the authorities of the Church, with full copies of all the papers, under date of February 27th, 1862. I thus wrote:—

To the Wardens and Vestrymen of Trinity Church, Chicago:

GENTLEMEN—An application to me, on the part of your Rector, for a special visitation of the parish of Trinity Church, Chicago, "on the second or third Sunday in March," has obliged me to weigh carefully the painful responsibility imposed upon me by the indignity to which I was exposed on my late visitation, on the the twentieth Sunday after Trinity, Oct. 13th, 1861.

I have, therefore, with the advice of the Standing Committee of the Diocese, declined to comply with the request for official service, and have informed the Rector,—and now inform the corporation—that I cannot visit Trinity Church for any Episcopal acts, until satisfactory reparation shall have been made for the indignity offered to myself and the Diocese, on the visitation held Oct. 13th, the twentieth Sunday after Trinity.

In order that the case may be fairly before you, in the view taken of it by myself and the Standing Committee, I send, herewith, copies of the several papers,

Remaining, respectfully,
Your servant in the Church,

HENRY J. WHITEHOUSE,
Bishop of Illinois.

The result was honorable to the Vestry, who, in the paper of which I subjoin a copy, expressed to me their conviction that no personal or official disrespect, either to myself or the object, was involved in the movement, and assured me of their kind and honorable regards. In consequence of this, I immediately responded, and as soon as other engagements allowed, fulfilled my appointment, with the most gratifying results in every respect. The incident, which wore at first so threatening an aspect, has thus, by God's grace, produced in many minds,—I am sure it has in my own,—a feeling of heartier fellowship, and the confidence that the noble resources of this parish, in numbers, wealth and liberality, will pour a vigorous influence through the channels of Diocesan love and work.

CHICAGO, March 10th, 1862.

Rt. Rev. Henry J. Whitehouse, D.D.,

RT. REV. AND DEAR SIR:

The undersigned, Rector, Wardens and Vestrymen of Trinity Church, deeply regret the indecorous conduct of those persons who left the church before the Offertory, on the occasion of your last visitation.

By many it is claimed, that if the announcement had been made, that those desirous of leaving could do so after the "Prayer for the Church Militant," all would, or nearly all, have retained their seats. This is, at least, a charitable view of the occurrence. But if, as some have intimated, any member of the congregation intended that demonstration as an expression of disrespect to yourself, either in your official or personal relations, we hereby disclaim any such intention as a parish, and we also tender to you the requisite apology and reparation for the objectionable conduct of such members.

Profoundly desirous to be reconciled with the Diocese, and especially with yourself, as its talented and efficient head, we pledge to you for the future, those evidences of consideration and respect which your commanding position in the Church should uniformly receive.

It is our earnest prayer that we hereafter harmoniously work together in Christian fellowship, for the good of the Church and the glory of our Heavenly Father.

Very truly and respectfully yours,

J. PRATT, *Rector*,

L. P. HILLIARD,
A. H. PITKIN,
W. C. D. GRANNIS,
THOMAS B. BRYAN,
J. D. SMEDLEY,
SAMUEL HAWK,
W. H. ADAMS.

Churches Visited: Trinity, Chicago—Jubilee College—Springfield—Decatur.

I, SAMUEL HAWK, Secretary and Treasury of Trinity Church, Chicago, do hereby certify that the foregoing is a true copy of an original letter, unanimously adopted and signed by the Rector, Church Wardens and Vestrymen, at a special meeting held in the Vestry Room of said Church, on the 10th day of March, 1862.

Witness my hand this 11th day of March, 1862.

SAMUEL HAWK, *Secretary.*

UNION PARK, March 12th, 1862.

To the Rector and Vestry of Trinity Church, Chicago:

DEAR BRETHREN:

I have received from your Secretary a certified copy of the action of your body, in relation to "the indecorous conduct of certain persons, in leaving the Church on the occasion of my visitation on the twentieth Sunday after Trinity."

I beg to express my satisfaction with the apology and reparation thus conveyed, and my grateful sense of the expressions of personal respect with which you honor me.

I reciprocate, with all my heart, its closing sentiments, and appreciate the controlling influence for the work, and love of our Diocesan Church, which a parish so large and liberal as your own may concentrate.

Very faithfully,
Your friend and servant,
HENRY J. WHITEHOUSE.

JUBILEE COLLEGE. From the 13th to the 18th, I went to Jubilee College, with relation to the missionary work of the Diocese, and the special affairs of the College.

BISHOP'S CHURCH. On the evening of the twenty-first Sunday after Trinity, I confirmed *three* in my own Church, by request.

Oct. 21: SPRINGFIELD. On Monday I left for Springfield to attend a meeting of the Missionary Board. The business was important, and will be detailed in the proper place. Much of it was published to the Diocese in the form of a Circular, which has been responded to with an improvement in the parochial system in collecting, and the amount contributed.

Nov. 28: ST. JOHN'S, DECATUR. I spent Thanksgiving day in this parish, where I confirmed *six*. I found it in its usual order; the Church building much improved by permanent black wal-

nut seats; and the self-denying Rector, with salary reduced by the pressure of the times, determined "to abide" with them, and "continue with them all for their furtherance and joy of faith." The evening was passed in instructing a French family desirous of coming to the Holy Communion.

Nov. 30: SPRINGFIELD. St. Andrew's day in Springfield, on Missionary business; and in the evening, passed to Alton, where I met for the first time the Rev. JOHN FOSTER, the effective pastor.

Dec. 1: ST. PAUL'S, ALTON. Officiated morning and evening of the first Sunday in Advent. The Church so seriously injured by a violent tornado is repaired, and the congregation is reviving under the systematic training and able diligence of its head. It is very weak in male communicants, and for want of co-operation, the growth must be hard and slow. Much to be done is only in the beginning, and the fruits must be waited for in patience.

Dec. 2–3: CHRIST'S CHURCH, COLLINSVILLE. Rev. A. P. Crouch, deacon, I found working here and in the neighborhood with "good report." All looked revived; and I enjoyed some close and pleasant intercourse with the parishoners. I officiated in the evening, and also the next morning, confirming *two*, and administering the Holy Communion.

Dec. 4: MARINE. From Collinsville we went fourteen miles to Marine, where there can hardly be said to be a Church; but there remains a few Episcopalians who enjoy services as occasionally furnished to them from Collinsville. It was stronger in the past, when Dr. Darrow was the Rector.

The same must be said of Edwardsville, where I went next; which is really a decayed Church. The building is there, but scarce an Episcopalian left. It was built in very different relations from the present; when the town was a centre of influence, and with public business long since changed and removed. I lament the seeming uselessness of a building consecrated to the service of God, but deprecate the sale of it, prefering rather to hold it in faith of a revived use which God's Providence may order in ways unknown to us.

Dec. 5: BELLEVILLE. For the first time I officiated in Belleville, an old town of 10,000 inhabitants—largely German—but increased by the impulse of a few years back. There are a few warm-hearted church families; and principally by the activity of the ladies, they have built a small neat Church of wood, but feel too weak to venture a settled pastor. Dr. Schuyler, of St. Louis, has done much for them. I preached in the evening, and baptized an adult, and again the next morning, when also, at the proper place in the services, I baptized two infants, and confirmed *two* persons, celebrating also the Holy Communion. In the afternoon I again administered it in the sick room of a young lady, since released from her sufferings, endured long with lovely submission, gentleness and hope.

Dec. 8: ST. MARK'S, CHESTER. After some detention in St. Louis, where I baptized at home the infant child of a friend, I was kindly provided with a passage down the river to Chester, and a proper order for my return, the few boats being at the time all in the service of the Government. We were late on Sunday morning in reaching my destination, but in time to meet a full congregation, as ever harmonious and loyal; confirmed *five*, and preached again on Monday morning.

I waited until Wednesday evening for a boat up, and reached St. Louis in a small one returning from Cairo.

Dec. 12: ST. PAUL'S, CARLINVILLE. I preached and confirmed *eight* in the evening at Carlinville.

Dec. 14–15: ST. STEPHEN'S, PITTSFIELD. The next appointment was at Pittsfield. I arrived in time to hold services on Saturday evening, in which, and those on the following day, I was assisted by the Rev. Dr. Worthington, who resided near the town, but is ecclesiastically connected with Missouri.

At a special service at 9 A. M., Sunday, the third in Advent, I baptized ten children. In the regular morning service, after sermon, I confirmed *six*, and celebrated the Lord's Supper.

GRIGGSVILLE. In the evening I availed myself of the kind offer of the Methodist Church at Griggsville; preached and

again administered the Holy Communion. The building was thronged, so that there was difficulty in reaching the pulpit through the crowded aisle. Probably nine hundred persons were present, a large number standing through the whole service. The congregation remained through the Communion, and I have rarely officiated to one so quiet and attentive throughout.

On Monday morning I baptized a child; and then visited a sick girl in an afflicted household, where death had recently taken two young in years, but ripe for Paradise.

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Jan. 17: TUSCOLA. Went for the first time to this place, in Douglas county, on the line of the Illinois Central R. R. Held service and preached in the Court-House. There are a few anxious for Episcopal ministrations.

Jan. 18: ARCOLA. The second Sunday after Epiphany was given to another new point of peculiar promise. It is known as "Okaw Station," on the Illinois Central, and owes its Church relations to the Rev. Mr. Osborne, who continues in charge. There are several zealous and active men engaged, and they are preparing this season to build a Church. I confirmed *eight*, and baptized a child, with services morning and evening. They had at that time twenty-nine communicants.

TRINITY CHURCH, MATTOON. From Arcola I went to Mattoon, and preached in the Methodist Church; confirmed *one*, and next morning baptized two infants.

Jan. 22: SALEM. Salem was the next appointment, where I preached in the evening, and baptized a child.

Jan. 23: CENTRALIA. Jan. 23 in Centralia. Preached, confirmed *four*, baptized one adult and two infants.

In this trip I was accompanied and assisted by the Rev. J. W. Osborne, the father of all the work for the Church along that line, and contiguous points on the intersecting road. There is scarcely a place in which there are not Episcopalians, and occasional ministrations are rendered in addition to those of the missionary, but there is not a single point where, either in means or numbers, the

Church seems to have attained a permanent hold. There is not a building belonging to us from Chicago to Cairo. The latter place and Areola will soon, I trust, prove honorable exceptions.

Jan. 24: JONESBORO'. I proceeded from Centralia to this place, and performed service in the Town Hall. The next day being the "Conversion of St. Paul," after Prayers, celebrated the Lord's Supper. The Willard family desire to procure a clergyman who would also instruct, by which means it might be made a centre of some missionary influence.

Jan. 26: CAIRO. The Third Sunday after Epiphany was given to Cairo, the centre, then, of a large field of military operations, thronged with troops, and all the ordered confusion incident to the scene of active warfare. The Rev. Dr. McMasters, the indefatigable chaplain of the Twenty-seventh Regiment, had, with zealous kindness, devoted a portion of his Sunday hours to the Episcopal congregation in the city, for the use of which the temporary occupation of the Presbyterian place of worship had been granted. To his assiduous attention I owe the arrangements for my visit, the preparation of Candidates for Confirmation, and the administration of such pastoral acts as for several months had been required. My own services were held in the morning in the Methodist House, where I administered the Holy Communion. In the afternoon I preached in the theatre, to Col. (now Gen.) Buford's regiment, and in the evening in the Presbyterian edifice, where I confirmed *five*. The frame of a Church building is up, the exterior well advanced, and they have the services of a lay reader. I do not think it will go on with an energetic spirit until a clergyman is called, and the influence of a settled pastor felt. It is a most important point, but at present very difficult rightly to administer.

Feb. 9: CHRIST CHURCH, CHICAGO. In the afternoon of the Fifth Sunday after Epiphany I confirmed *five* in Christ Church. The building has been enlarged and much improved since my last visit. It occupies a part of the city with material

for growth so vigorous and abundant, that, with faithful management, it must become influential and strong.

Bloomington. On Quinquagesima Sunday I fulfilled an appointment made for St. Matthew's, Bloomington. The Holy Communion formed a part of the morning duty, and in the evening I confirmed *eight*. The weather proved blustering and slippery, which somewhat affected the attendance. The place of worship was well filled, and the esteemed efforts of the Rev. Mr. Coe are retrieving former disasters, and infusing life and hope for the future.

May 18: St. James and Trinity, Chicago. My next visitation commenced in May, on the 18th of which month, the Fourth Sunday after Easter, I enjoyed pleasant visitations in St. James' and Trinity Parishes, Chicago; the one in the morning, the other in the evening. In St. James' *seventeen* were confirmed, and in Trinity, *twenty*.

May 21: Joliet. May 21st I preached, and confirmed *four* in Christ Church, Joliet.

May 22: Manhattan. On Thursday, 22nd, rode with Rev. Mr. Gilbert to Manhattan, where *four* were confirmed, and

Wilmington. returning to Joliet, took the cars for Wilmington, where I preachedand baptized an adult; *three* were confirmed here on that occasion.

Morris. On Friday morning administered the Holy Communion, went to Morris, officiating there in the evening, when the Rev. Mr. Wells, deacon, who had been supplying this vacant place for a few weeks, in connection with his charge at Wilmington, presented again *four* for the same ordinance.

May 25: St. John's, Chicago. Fifth Sunday after Easter confirmed *twenty-two* in St. John's Church, Chicago.

St. Ansgarius. In the afternoon visited the Swedish Congregation at the Church of St. Ansgarius, under the pastoral care of Rev. Jacob Bredberg. The services were in that language, translated by Mr. B. from our liturgical services, and modified by

the omission of the Canticles and Versicles, where response is required. The sermon was also in Swedish. The candidates, *nine* in number, understood enough of our own tongue to follow the Confirmation office and address.

In the evening I preached in the same building, and confirmed *twenty-three* for the mission in charge of the Rev. Mr. Tuttle.

June 1: GRACE CHURCH, CHICAGO. Sunday after Ascension Day confirmed *thirteen* and administered the Holy Communion. The Offertory on this occasion, as in nearly every case through the year, was applied to the Missions of the Diocese, in accordance with the request of the Convention.

June 15: PREËMPTION. On the morning of Trinity Sunday I preached, confirmed *six*, and celebrated the Lord's Supper in Grace Church, Rock Island County. The number present at Confirmation fell much below the expectation of the Rector. The Church building is in use, but not finished.

TRINITY, ROCK ISLAND. In the evening held service in Trinity Church, Rock Island, the prospects of which have much revived under the charge of Rev. M. Magill. *Five* were presented for Confirmation.

June 16: GENESEO. Trinity Church, Geneseo, then under the charge of Rev. Anson Clark, was my next duty, in fulfilling which *three* were confirmed. I found resident here the Rev. S. Goodale, its former pastor, who left about two years ago for a mission in Iowa, but has now, on the resignation of Mr. Clark, resumed his old charge, where he is much esteemed.

June 17: OTTAWA. Service in the evening at Christ Church, Ottawa, at which I baptized the infant of the Rector and confirmed *thirteen*. Accompanied by him, the next day went to Farmridge. It was a day of heavy rain, which affected the number of the congregation. *Seven* were, however, confirmed.

June 22: UTICA. On my visitation to St. George's, Utica, I preached in the evening of Saturday, when the Rev. Charles P. Clarke, who is regularly supplying the place, baptized

three adults, and on the morning of the first Sunday after Trinity, I confirmed *eight*—one from Ottawa.

La Salle. Went in the afternoon to La Salle, where the Rev. Mr. Albert met me and assisted; and in the evening I
Peru. officiated in Peru. There were no Candidates for Confirmation in either place, but full congregations.

June 29: Marengo. The Church at Marengo, since the resignation of Mr. Waterbury, is served by Rev. J. Cauch, deacon. He read prayers on the occasion of my visitation, on the Second Sunday after Trinity. In the morning there was the Holy Communion with the usual services. In the afternoon I catechized the Sunday Schools, and distributed some gifts prepared for each child by the teachers. I baptized two children, and in the evening preached again.

The Church property here has become involved in a lien, which threatens to alienate it, and proceedings, which I much regret, have been commenced. The Vestry, however, promise their utmost effort to settle the matter favorably.

The interest we all feel in Female Education has induced me to refer, on two previous occasions, to "Euphemia Hall," in charge of the Rev. Isaac P. Labagh, and to commend his exertions in behalf of the daughters of the Church. Since our last meeting, disaster has arrested all that promising enterprise, and the noble building lies a shapeless ruin. The pecuniary loss has been serious to its proprietor, and after mature reflection he has deemed it inexpedient to attempt to rebuild. But I am glad to say, that, connecting himself with the Rev. Dr. John Trimble, in charge of the Hyde Park Seminary, that Institution will be carried on vigorously, supplying the loss sustained, and securing increased facilities for the training our girls in sound learning, in connection with the teaching and worship of the Church.

June 30: Belvidere. The Church at Belvidere feels the general depression. On my visit there I preached, baptized an infant, and confirmed *two*. Emmanuel Church, Rockford, was not pre-

pared for a visitation, the Rev. Mr. Scofield having recently resigned. The same of Freeport, where the Church, a year ago swept away by a tornado, is not yet completed; although, by their own liberal exertions, and kind assistance where the tale of their disaster has excited sympathy, a large advance has been made towards the restoration.

July 2: GALENA. In this Parish I confirmed *five.* The Church is undergoing repairs externally.

July 3: POLO. In Trinity Church, Polo, on the evening of July 3, I baptized the infant of the Rector, and after sermon, confirmed *two.*

July 6: AURORA. In Trinity Church, Aurora, Rev. S. T. Allen is working effectively. I confirmed *five* persons, and administered the Communion, and in evening held services NAPERVILLE. and confirmed *two* in Naperville.

WAUKEGAN. Visited Christ Church, which is advancing in the charge of Rev. Mr. Wright, and confirmed *five.*

July 7: ONARGA. From Waukegan I passed to Onarga, on the Illinois Central road. The public services here in the evening were rendered nearly ineffectual, owing to the violence of the rain. I baptized during my visit, five children, and confirmed *one* person. It has enjoyed no services since Mr. De Wolf left.

July 11: SPRINGFIELD. In St. Paul's, Springfield, on Friday evening, July 11, a large congregation was present — *seven* were confirmed.

July 12: GILLESPIE. My next service was at Gillespie, a town on the Terre Haute & Alton Railroad, about fourteen miles across from Carlinville. Rev. D. W. Dresser has been preaching here, as missionary work, on week days, and has met with very encouraging response to his efforts. The services are held in an old building called the "Town Hall;" but several of the families in the neighborhood were educated Episcopalians, and although they have long acquiesced in the deprivation of the Church from the

difficulties in their way, are now zealously affected, have begun to build, and will probably persevere and secure the services of a settled pastor, into whose hands Mr. Dresser will gladly transfer his charge.

July 13: ALTON. On the fourth Sunday after Trinity, I made a second visit to St. Paul's, Alton; officiated morning and evening. In the morning I admitted to the Priesthood, Rev. A. P. Crouch, deacon, now in charge of St. Stephen's, Pittsfield, and confirmed *seven*.

There was on this, as on the previous visit, a collection for Diocesan Missions—and besides the Offertory, contributions from the Sunday School, a precious gift of their persevering charity, and especially, in this form, from the hands of "little ones," "God ordaining praise."

JACKSONVILLE. By way of Springfield, where I spent a few hours, I reached Jacksonville for the evening service on Monday, July 14, and confirmed *four*. Taking the night train for Quincy, I spent there Wednesday, officiating in the evening. In consequence of the sickness of the Rector last year, although I was twice in the city, there was no visitation. It was fully redeemed on this occasion, when a very interesting class of *twenty-five* were presented, a part only of those really prepared, but prevented from being present by a heavy rain, and other incidental hinderances. Judging from the number and character of the persons brought forward, on my three visits, during the present Rectorship, I feel assured that his pastoral influence must be assiduous and faithful. The whole number far exceeds that of any other parish in the Diocese.

WARSAW. On Thursday I went by boat up the river to Warsaw, where the evening service was well attended and *four* were confirmed. I spent also here the next day, and in the evening preached again. Another of the violent showers, which have been so frequent this season, lessened the number able to attend.

July 20: GALESBURG. From Warsaw I crossed to the C. B. & Q. R. R., and by it reached Galesburg Saturday evening.

On Sunday morning, Fifth after Trinity, I preached and confirmed *three*, two of them children of the Rector. In the afternoon went to Knoxville and preached, but there were none to be confirmed. Mr. Smithett has resigned this charge.

Farmington. In Calvary Church, Farmington, confirmed *three* in an afternoon service on Monday, July 21; and from Robin's Nest. there passed to Jubilee College, holding service in the Chapel in the afternoon. Several of the clergy who are trustees were present, Rev. Messrs. Benson, Benedict, Richmond, P. Chase, besides the resident officers. I confirmed *eight*, presented by the Rev. Dr. Chase, of the parish of Robin's Nest.

Jubilee College. The day following was devoted to the business of the College in the annual meeting of the Trustees. The state of the Institution will be reported at length in its appropriate place in this Address.

July 25: Pekin. Tuesday evening held service and confirmed *seven* in St. Paul's, Pekin. During the day previous, I was able to call on most of the congregation. The parish is sedulously attended to, and thrives in proportion to its means and difficulties.

July 26: Tremont. On Saturday I rode to Tremont, where we have a good Church Building, built before my own Episcopate, but which has been little used for the last ten years. The Episcopalians had nearly all removed, and the growth of the place has been arrested. The Rev. Mr. Loop now renders his services from Pekin, and I was pleased to find how encouraging the response was to his zealous efforts.

July 27: Peoria. Sixth Sunday after Trinity, preached and confirmed in St. Paul's, Peoria, *ten* persons. In the afternoon preached at the Mission Sunday School of the Parish which located in South Peoria, where a building of neat appearance and convenient dimensions has been put up, a large Sunday School collected, and other charitable work grouped around it. It is far from the present Church, in a neighborhood already populous, which must, at

an early period, become much more so. The local means for support will be small for some time to come, and religious services must be essentially missionary in their support. There is material however for a new parish when collected and combined, and the Rev. W. M. A. Brodnax is now engaged in the experiment. Its present success is due, under God, to an earnest and diligent zeal on the part of a few, which will not grow "weary in well doing."

LIMESTONE. In the evening I rode to Limestone Prairie, stopping on the way to administer Confirmation to a young man near death from lingering disease. Afterwards in the Church *six* were confirmed, making the whole number *seven*. This is a small rural parish, able only in an inadequate manner to secure the work of its loved pastor on alternate Sundays; at times it has been deprived of any minister, but sustaining itself with constant lay reading; and yet I never have visited it without finding Candidates well prepared. In six visits the number has been *forty*.

Aug. 3: CHICAGO. On Sunday, seventh after Trinity, I held an ordination in St. James' Church, Chicago, and admitted to the Diaconate, Chas. H. Van Dyne. The candidate was presented by the Rev. Dr. Clarkson, who, at my request, preached the sermon. There were present and assisting in the services, Rev. Henry Lockwood, of W. N. Y., Dr. Strong, of Michigan, W. Herbert Smythe, of Arkansas, and Rev. Mr. Gilbert of our own Diocese.

SYCAMORE. Thursday, August 21, was spent at Sycamore, and service held in St. Peter's Church, the number confirmed being *five*.

Aug. 22: DIXON. The next day was in Dixon, where I met several of the clergy, and found the parish consciously advancing in strength and order, under the experienced efforts of its new pastor. There were *four* confirmed.

KEWANEE. In Kewanee, St. John's did not present as encouraging an appearance. After long illness, the Rector felt it a necessity to resign, in view of an entire change of climate, and did so from July last. I have reason to hope that Mr. Richmond will still afford his valuable services to the Diocese. *One* was presented

for Confirmation; I baptized two infants, and administered the Holy Communion.

MISSIONARY.

The amount from the Domestic Committee has been generously continued through the year, and distributed with the following appointments:

ALBION, Rev. Robert Ryall.

CARLINVILLE AND CHESTERFIELD, Rev. D. Walker Dresser.

DECATUR, Rev. William M. Steel.

DIXON, Rev. George C. Street.

GRAND DETOUR AND STERLING, Rev. A. J. Warner.

ILLINOIS CENTRAL R. R., Rev. J. W. Osborne.

KEWANEE, Rev. John B. Richmond.

PRE-EMPTION, Rev. George Sayres.

WILMINGTON, Rev. Albert E. Wells.

In our Diocesan efforts the following have been in active duty:

Rev. C. H. ALBERT, La Salle.

" JOHN BENSON, Calvary, Farmington.

" C. A. BRUCE, St. James', Lewistown.

" JOHN CAUCH, Church of the Advent, Marengo.

" A. P. CROUCH, Collinsville, transferred to St. Stephen's, Pittsfield.

" C. F. LOOP, St. Paul's, Pekin.

" G. C. STREET, Tiskilwa, part of year.

The Missionary Board this year made some new regulations for the conduct of their work, and placed them, with suggestions and appeal, before the Diocese in a circular letter. While the Board felt bound to assume the arrearages of the previous year, amounting to $592, they were determined to arrest the possible recurrence of such a fatal legacy for the succeeding, and therefore adopted the following among other Resolutions:

That inasmuch as the existence of arrears passed from year to year is a serious embarrassment to the Missionary work, and an impeachment of Diocesan integrity, the present Board will only pledge itself to make "pro rata" payments on the stipends assigned,

according to the amount of funds contributed and paid to the Treasurer.

The Board will authorize the Treasurer to pay the Missionaries on account, whenever the balance in his hands will allow an average of *ten per cent.* on the stipulated salaries.

Adhering to this principle, the Board yields its trust without arrears or debt. They have distributed with exact equality the amount placed in their hands by the Church, as soon as the balance in the Treasury amounted to *ten per cent.* on the stipends assigned. The experiment has been only partially tested this year, in consequence of the heavy arrears from the preceding; but for the next, it will be found, I think, as much a stimulus to the charity of the Church as efficient to guard its honor in the exact fulfilment of pledge. Each year will show its own work and benevolence; and though she may be justly shamed for want of loyal "communication," and for the parsimony with which the great claim is met, the Church cannot be faulted as before for breach of common integrity, and a mean indifference to corporate pledge. The form of our Missionary work, as frequently before stated, is entirely Pastoral or Parochial aid. To this our efforts have always been too closely confined, and we have attempted little in any stricter aggressive relations. We are coerced by the necessity of the case into the dominant form of assisting feeble Parishes. In reality, the large majority may be characterized by this epithet; and hence the trying crisis of diocesan life when it passes from the pioneer with its romance and enterprise—its stories of individual zeal and suffering, coming from the waste unknown in the sharp cry of daily adventure and sacrifice—into that condition of self-support and dignity, exacted from us by the social advance around, and our numerical strength in the sisterhood of the Dioceses. In this condition we inevitably outgrow our means; new parishes are created faster than we can support them; and in spite of ourselves we make a statistic show which compels us to live more and more beyond our income. As the proper missionary work,—which always involves the sending from a stronger centre men and means,—in proportion as this identifies itself with the parochial, so

it becomes less interesting and exciting. The impulse from the romance and hopefulness of a new territory, and pioneer enterprise sobers down into a business contribution to salary—money given to the somewhat questionable effort to call in the missionary from his broader way, and concentrate him in the exclusive charge of a single small congregation. For this appropriation nothing of a distinct exciting character can be returned; there is no place for the ideal; often, on the contrary, much that is very disheartening in the slowness of growth, the compulsive necessity for the same advance year after year to keep it alive, and redeem the whole from utter loss,—and oftimes vicissitudes in the history of the parish more capricious and destructive than in a large and consolidate congregation.

The condition of things in this respect may not be bright and imaginative for sentiment, or satisfactory to business thrift. I admit it, for the most part, to be hard, cold duty, as far as concerns the current return for the majority, even though it may be invested sometimes with an aureole brighter than poetry in the inner life of the Cross-trained soul. Whatever it may be in its shape or nature, it is the strict necessity of our Christian work. It is instinct with the normal law of divine progress, but takes an inevitable shape from the reflex action of our social life. We cannot shape it at our fancy, nor invest it with natural force and attractiveness. We must deal with the great complex matter of "pastoral aid" in Gospel wisdom, trust, patience, and sacrifice, to stand at last before the tribunal of worldly prudence, "fools for Christ's sake."

Still, as Christian men, we cannot commute our whole duty by simply giving to this work. We must think upon its real principles, brace ourselves against discouragement in order to contribute a fuller portion of our thoughtful interest to the specific plan of sustaining and spreading the Church in the surest and heartiest manner, in connection with our organic unity, and the sacred obligations of our whole Church life. As far as possible, such aid should always be rendered from the heart and through the hand of

the Diocesan Church, lest a false dependence should be created, and there should be the intrusion of a class of influences into the generous brotherhood where individuality is lost in Christ,—to poison "the communication of the saints" with the least taint of a truculent mendicancy, or the merchandise of a selfish patronage.

But most of all must we struggle to advance beyond this, too cramped, and under its close bounds, sickly parochial work, into the open fields of missionary acquisition. We must press out and around to explore, and try the experiment of our services even in places where it can find no welcome in byegone memories, or reclaim from less improving friendships by its old tones of childhood love. But where it may and would meet with some such response lies our clear call,—hard and weary as the way may be to fulfil it. There are Episcopal families scattered every where, from English Churches, the faithful parochial life of Ireland, and our own East. For them we should try to do more, reclaiming them for the fellowship which removal seems to have hopelessly broken; baptizing their "little ones" into the same fold; loosening the apathy which has concreted around them; and giving them gleams of the cheerful truth that the whole world has not sunk into isolate labor since they left their birthright home; nor the voice of the Liturgy been utterly hushed since the church bell ceased for their ear, and surpliced priest vanished into the dream land of youth.

And then, too, our new towns—villages that seem marvelously tossed down by the road side, like sparks from the wild train as it has cut its daily track through the wilderness. How poor they are in present resources,—what a battle of life to gain foothold, and stand up against the difficulties of maintenance and shelter, heat, cold, sickness; and create in miniature, town life on that flat spot, with the naked, unbroken prairie for miles on miles around them. How rich, too, they are in energy and hope. How quickly and effectively they work; and how wonderful it is to see, in a score months, school and meeting house rise, and representatives group together of half a dozen religious denominations. There, in fifty such young, struggling, ambitious villages, stands work

for us. We all know it—we all feel it; and from the burthened heart of the speaker, through all the clergy in their several stations, we are compelled to lament how little we can do, and how little really is done, for the effective religious culture of these small towns, and the scattered neighborhood.

There are two ways in which this state of things can be to a certain degree met, and religious service and sympathy conveyed to the Episcopalians "scattered abroad."

The first is, for the *Parishes that have a settled pastor to allow the minister one Sunday in the month for this work*, and to supply him with means and encouragement to undertake it. The clergy are in many cases ready, but the expense is more than they can incur. If the parishioners would supply each with a conveyance of his own, or some zealous Churchman drive him a few miles for an evening service, the area of influence would be greatly extended, and the parish itself not unfrequently gather direct increase. To some extent this is done, but to very limited degree.

The second is, by the *direct and systematic assistance of our Railroad Companies*—deprived of which we can do little, and by their judicious co-operation, could accomplish very much. There is force enough which could be sent weekly from this city to supply with services—for example, the whole line of the "Illinois Central Railroad." If the minister could be carried to his place of duty on Saturday, and returned from it on Monday, a Missionary work could be sustained, not without material value to the interests of the Company itself. My remarks are made with general application, although I venture to select, for obvious reasons, a specific illustration.

No modern invention has wrought the wide social change that have the iron tracks with the swift locomotive. The influence permeates society; is moulding it in many respects; diffusing it with rapid progress; blending it in homogenous character; and disclosing relations, yet undeveloped, of amazing extent and potency. Run down that indicated line, and behold the glorious creations of its power. See how the wilderness and solitary place is glad for

the enterprise. Reclaimed from indefinite solitude, the land springs into large merchantable value; population flocks to buy and settle it; towns spring up along it, and the increase in numbers and thrift makes tributary return of profit to the great thoroughfare, along which comes and goes the life of thousands. There are many bonds of interest between the Company and the population colonized along its way; but none more certain, more comprehensive, than that its great expanse shall be thick with Christian homes, and its population industrious and virtuous, free and good. Hence it is the interest of the Corporation that every village should become a nucleus of churches; and for this end they must act, without reference indeed to theological systems, but still for a common Christianity, so that the settler may be attracted by finding the representative of his own religious preferences, and be held by the continuation of the privilege.

Railroads have created a new branch of law, and each year opens wider the complicated cases of their legal rights and obligations. In the same way have they opened and carry vast moral obligations both of restraint and action; and in the same degree, as they transcend the condition of "common carriers," and create a great equity and legal system of their own, so do they rise from mere soulless corporations, into responsible, highly endowed agents in civilization, social happiness, and public virtue. They are now wielding an immense influence; but it is only the shadow of coming aggregate power, which, as it is exercised, is to be the curse of a selfish monopoly in tyrannical combination, a tax upon industry, dangerous to political freedom, or a blessing to labor, the regulator of demand and supply, generous in conception of real interests, liberal in meeting claims of justice and charity, and employing their incidental force for general refinement, comfort and virtue. Railroad companies are responsible for more than the safe transport of passengers and produce. They have an army under their control, for the moral government of which they are responsible. They have a literature, which they are broadcasting, for which they are responsible. They have a police to observe in every department,

so that order and self-respect, propriety of manners and language shall be enforced in every shop, and depot, and train. They have a vast complicated work, dealing with tremendous energies, dependent on God for His blessing, and bound to acknowledge Him in His providence and institutions. They have countless wayside homes, where the whistle, that stops the headlong speed, is signal for the daily impulse and material for intelligence, discipline, and growth,—homes they have not only made, but which would perish if they were to diverge their track a single mile from its existent course. So will these homes and their interests be dwarfed and crippled, or perish just as Railroad management diverges from the track of right principle, generous brotherhood, and Godward allegiance. It will be a day of woe, when along any such line, the idea of a divorce of interests shall be ratified, and a sense of wrong, oppression, selfish neglect and grinding monopoly begins to exasperate the people. These places are each the Child of the Railroad, and have a heart claim on the protection, interest, and training of the Company. Each place in its childhood struggle, has a claim paramount to all other, to be helped in its provision for religious training and christian growth. I do not mean for a moment to regard this as outside of the legitimate business spirit and duty of the Railways. It is not in the light of a tax to be paid, as the State might exact it, because they represent capital and property. Not so. It is to be regarded as integral part of the true corporate life; a claim so intrinsic, that whether shaped as duty or privilege cannot be sharply defined, or peremptorily discharged. I do not mean to intimate that hitherto there has been an indifference to these obligations, or a neglect to recognize the ministry and establishment of religion. But I must say that it has been done with too little business ability and care; without a principle, or on a false one; with lavish carelessness, instead of watchful economy; and the result has been popular abuse, from which there is a reaction now, in some respects just, and a policy restless and capricious which does harm to the whole interest involved, pecuniary and moral. "Free Passes" heads a fretful and not very honorable chapter of

Railroad history. But in that chapter, in reality, the privilege given to the working minister—the conveying him within bounds of actual labor, and for that labor—should not be included. It stands by itself, the act of a great, true moral impulse, which, with the want in your villages pleading, the commissioned man ready to meet and supply it, cannot be stifled; and would be degraded if classed in the category of mere "complimentary."

The clergy have been regarded in Railroad favors as a "*privileged class.*" Within certain limitations this may be true, and more than courtesy may readily be discerned, when means of travel are supplied to restore an exhausted frame, or to visit a distant home, from which indulgence, narrow means might otherwise debar. But it is not as a "privileged class," that I would ask for those in the Missionary work, considerate kindness. There has been a latitude given to the title of "Minister," degrading to its honest and rightful claimants, and use been made of the gratuity mean and dishonorable. I have no apology to offer for this misuse, and no rebuke for the withdrawal of such a breadth of privilege. All I ask is, that my ministers shall be regarded as "operatives," ready for Christ's sake, to do a share of the work, which deep moral realities demand that to a certain extent these Companies shall fulfil; and that in that character the Company will carry them, and set them down where it is to be done, and then bring them home again, where by labor in other vocations, or by benevolent aid, the band of preachers may be supported for this itinerant call, who could not find means to live as settled Pastors. We will do the work without asking other wages.

The Railroad officers have a right to require that this exact relation shall be made clear to them; that guarantee shall be given for the men and the duty; that responsible superintendence shall preside over the whole, so that they themselves may not be burthened with undue imposition of new business, nor hindered in what is their legitimate engagement.

Where this can be reasonably secured, then is the moral obligation brought into practical shape. It becomes a specific claim, a

solemn duty, which cannot be passed without delinquincy, or pushed aside under any smarting from previous abuse, any stern expediency of business, or official indifference to record other than the monthly returns. Nor do I believe there is any general disposition in those who manage these important concerns, to regard this matter in other than a generous and Christian light, if rightly understood. Nor do I believe that Stockholders would utter one word of grudge if railroad favors were reduced to such a principle, and expended in such cheap service for God, religion, and human happiness. Much less do I believe that the effort to recognize God and His Church, would be without a blessing, shed like the silent dew, for prosperity of management and protection among the wild forces of the iron way. "THE LORD SAITH, THEM THAT HONOR ME WILL I HONOR."

CHANGES AMONG THE CLERGY.

Letters Dimissory have been requested by *two* only, and given accordingly; viz:

Rev. KENSEY JOHN STEWART, to the Ecclesiastical authority of Massachusetts.

Rev. JULIUS H. WATERBURY, to the Ecclesiastical authority of Minnesota.

Total, TWO.

The following have been received with Letters Dimissory:

Rev. ALBERT EDWARD WELLS, deacon, from Ecclesiastical authority of Wisconsin.

Rev. JOHN TRIMBLE, D.D., from Ecclesiastical authority of Kentucky.

Rev. SAMUEL GOODALE, from Ecclesiastical authority of Iowa.

Rev. ELIJAH W. HAGER, from Ecclesiastical authority of Massachusetts.

Rev. ROBERT TREWARTHA, deacon, from Ecclesiastical authority of Indiana.

By Ordination, CHARLES H. VAN DYNE.

Total, SIX.

DIACONATE.

August 3d, Seventh Sunday after Trinity, in St. James' Church, Chicago, CHARLES H. VAN DYNE. Candidate presented by Rev. Dr. CLARKSON.

NOTICES OF DISCIPLINE.

Rev. JOHN R. THOMPSON, deacon, deposed by Bishop of Wisconsin.

Rev. WILLIAM A. LEACH, Tit. II, Can. V, Sec. 1, by Bishop of Massachusetts.

Rev. HENRY O. G. SMEATHMAN, Tit. II, Can. V, Sec. 1, Bishop of California.

THE BISHOP'S CHURCH STATISTICS.

The worship of this, in one sense, has been regular throughout the year, but not in place. Since March, during the completion of the interior of the edifice, the Sunday worship has been held in the morning at Bryan Hall; in the afternoon, at the Third Presbyterian Church; the Sunday School has been kindly accommodated in the Sunday School room of the Second Universalist Church. I owe the expression of my sincere thanks for the courtesy extended to us in the offer of the use of these fine buildings.

The statistics of services by myself and chaplain, Rev. John Wilkinson, who has been active in missionary duty as well, involves the following particulars for which I seek here a record.

The services here and in the Church of the Holy Communion—which I kept open for several months—were in number, *two hundred and twenty-three*, divided as follows:

Sunday—"Church of the Holy Communion," *twenty-eight.*

" Bishop's Church, *one hundred and one.*

Other days, *ninety-four.*

Total, *two hundred and twenty-three.*

Communicants—whole number during the year—*one hundred and fifty-three.*

There have been added anew, *six.*

By removal, *twenty-seven.*

Left, *nineteen.* Died, *one.*
Present number, *one hundred and thirty-three.*
Baptisms—Infants, *seventeen.* At Loda—Infants, *nine.*
" Adults, *three.* Total, *twenty-nine.*
Funerals, *seventeen.*
Marriages, *seven.*

THE NORTH-WESTERN CHURCH.

A religious paper has been published for a few months past in this city, called "*The North-Western Church.*" It is designed for what its title imports, and is devoted to the combined interests of all the Dioceses west of Ohio. It is generously sent to every clergyman, and consequently becomes a convenient organ of communication with them. As such I shall use it. From the present ability and right spirit with which it is conducted, and the assurances of an undeviating adhesion to the same course, I would recommend it to the full patronage of the Diocese, and hope that it may be liberally sustained in its useful career.

STATISTICS OF DIOCESE.

Number of Clergy, *seventy.*
Presbyters in duty, *fifty-seven.*
Deacons in duty, *six.*
Entitled to seats in Convention, *fifty-four.*
Clergy—added by letters dimissory, *five;* by ordination, *one.* Total, *six.*
Clergy transferred, *two.*
Ordinations—Priesthood, *one;* Diaconate, *one.* Total, *two.*
Candidates for Orders, *seven.*
Lay Readers, *twelve.*
Confirmations—number of times public, *sixty;* private *two* number confirmed, *three hundred and ninety-eight.*
Bishop's record of other acts on visitations:
Baptisms—Infants, *thirty-two;* Adults, *three.* Total, *thirty-fiv*
Funerals, *two.*
Marriages, *three.*
Holy Communion, in all, *twenty-seven.*

JUBILEE COLLEGE.

The social changes in the country since the foundation of this Institution, especially since the death of Bishop Chase, and the vesting its management in a Board of Trustees, have rendered it indispensable that there should be modification in the purposes and conduct of its whole economy. The express Collegiate form and course—not at any time fully developed—passed into one more simply Academic; and for a time met in a more effective manner the motley demand from the acquirements, age, restricted period of study, and immediate objects of life in those who entered its walls. But gradually the demand for this decreased. Popular education became a free gift near home; and the advance in the Public Schools offered advantages more real than the mere saving of expense. The claim of the Church upon it, in the growth of the Diocese and the West, enlarged, and pressed closer. There was less chance for competition in general education with the numerous Colleges and Academies springing up in the new towns; and it became a more emphatic want and claim to bring all training within the influence of our Church life, and the ultimate increase of the Ministry. We then, under this influence, passed quietly into the form of a Training School, by confining our range of pupils to an earlier and more plastic age, and embracing only those more advanced, whose chosen aim was the Ministry, and their holy ambition patiently and laboriously to gain a meetness for it. At each step we reduced our chance for broad popular support; we incurred more pressing demand for modified term bills, and beneficiary gratuity, became less self-supporting and more dependant on the sympathy and gifts of the Church in the Diocese and abroad. The experience of the last three years has not been encouraging. The number of pupils able to pay has dwindled, and the application of aspirants to the ministry has increased. The plea and cry sent abroad from the anxious pressure thus imposed, seems to have fallen on unheeding ears; and no pecuniary assistance has been granted in any degree adequate to the eleemosynary burthen under which we were staggering. We have hitherto paid our way, in-

curred no direct incumbrances, done good as occasion presented, and striven to be faithful to the stewardship for which, in our several places, we were accountable. But for this limited and anxious trust we have been in reality expending capital. Income was utterly inadequate for the support of eight or ten dependants. Of charitable assistance there has been little, while the small earnings from pupils, difficult at best to collect, have decreased to all but nothing in the pecuniary distress and social confusion of our present crisis.

Through these changes in practical administration, it did not escape the attention of the Trustees that the original government of the College, marked by its founder, might be narrower and less popular than the Church would prefer. Of their own accord the Trustees proposed an enlargement of the Board; tendered to the Diocesan Convention the election of several additional members; and procured the legislation requisite to carry into effect the permanent change and franchise.

At their late meeting in July, the Trustees freely examined and discussed the condition of the College in connection thus with its original purpose, its past history and existent state, with direct reference to the policy and duty of the present. The Collegiate department is in full abeyance. The Academic is very limited in number, and wanting in many characteristics which the popular taste, not to say ordinary efficiency, demands. The Theological is, in reality, rather a Training School, preparatory to the systematic course of Divinity, than a sufficient provision for the same; and therefore the students, whenever it is practicable, pass to the General or other endowed Seminaries. In addition, we are necessarily doing our work, which is mainly beneficiary, by a large annual draft upon the actual capital of the Institution.

It is apparent that at such an exigency it behooves us to consider deeply what ought to be done, and to weigh the facts and claims with view to more than a temporary expediency.

Shall we close the doors, disband all educational provisions, and wait for a more auspicious season? Against such a bankruptcy in

our life and work, feeling, prudence and duty alike protest. Practically speaking, there is no act in our case which can respond literally to this idea of absolute inertness and cessation. The property must be cared for in due occupation, or it will dilapidate. The affairs of the domain must be superintended, or severe loss ensue. The religious center in the College Chapel—the Church of the neighborhood, a model of parish order and influence—must be sustained in its pastorate; and the hallowed graves on the soil be kept in their wonted guardianship. There is nothing to be gained, and much forfeited, by the admission of an expedient so lache and crude. We must not find our refuge from care and responsibility in suicide. It were better to go on and use up our means—converting it into ministers in the best way we can, until all should be alienated piece by piece, rather than to stop and wait, in fatal delusion, for a better future which would never come. I feel that in meeting the question, "What shall we do?" there must be plans more manly, expediency higher toned, and a reality before us of honorable usefulness which we can grasp and hold. But this will involve, I admit, fundamental changes; the remodeling of the whole; the discrimination of the distinct parts of our work, and the practical degree in which each may be suspended, modified, or pressed. On these it is my duty to submit my views.

I venture to express as the cardinal idea in the handling of the whole matter, that the College will not thrive—I might say, will not exist—unless removed from its present location to some city; and my natural affinity would incline to Chicago, metropolitan, not in the limited ecclesiastical sense, but in its unchangeable social magnitude and influence. The feeling is decided against an isolated country College; and except when from situation and ample funds such an Institution can aggregate a population, create a town in its immediate vicinity, provide by individual enterprise for relief in its domestic economy, and expansion in its social life, it cannot command a patronage large enough to sustain its expenses, or fill its successive classes. There are inherent difficulties in the family economy of the officers, in the whole matter of "commons,"

in the erection of adequate buildings, the obtaining of supplies, domestics, and superintendence, the entertainment of visitors, the provision for extra occasions of Commencements and Society celebrations, which must exact a large capital as preliminary outlay, a ruinous loss unless very largely sustained. The ultimate and not very remote experience must be, that no inducement can be offered strong enough to attract and hold in the center of an isolated domain, removed from all social excitement and convenience, a body of young men, sufficiently large to supply continuously the classes of a University. Removed to a city, the Collegiate obligations may be confined to instruction, and the discipline of the hours of study; leaving the charge of boarding, and all its impracticable detail, if concentrated in the Institution, to the enterprise of individuals and the choice of the parties interested.

But in reality, the charter and the practical working of Jubilee College, recognize four departments. The College proper—the Academic department tributary to it, the Theological Seminary, and a Female School.

With the required modification of the Charter in respect of locality, which would probably be readily granted, provision might be made for each of these independently, and yet retaining the present University Government.

If the College should be removed to Chicago, and there established with proper site and buildings, then the landed domain in Peoria County lying outside and around the Hill, would form, by sale or exchange, a portion of its endowment.

But the "Hill," with its buildings, should be permanently retained, and furnish as they could do, the beautiful site and convenient arrangement for the Female Department, the Principal of which, as a Clergyman, might sustain also the Pastoral relation to the parish of "Robin's Nest." The Academic department, preparatory to the Collegiate, would in that event be located in Peoria, or in this city, or in both; and in its inception and establishment might precede the renovation of the College itself.

For the Theological Seminary there can be but little doubt that

Chicago would present higher advantages than could possibly be afforded in its present location. The city Clergy, or a portion of them, would in that event render their services gratuitously in different branches of instruction; while a single Professor, devoting to it all his time and exertions, might bear the burthen of its general oversight, and of its Biblical and Critical Studies.

The valuable Library, placed at a point thus accessible, would become an assistance to the body of the Clergy at large, available for reference to all who might visit our city.

I subjoin to these extended suggestions the Triennial Report of the Institution, and commend the whole subject to the thoughtful sympathy and energy of the Church in the Diocese. This demands that all these several departments should be vigorously established and maintained; and that our existing University, with its comprehensive Charter, its property, experience and past work should be rescued from the depression consequent upon circumstances beyond control, and brought out into a "fair place" for demonstrative life and enduring utility. If I have justly exposed its present condition and coerced inactivity, and if the changes suggested contain the form or the germ of a truer existence, then let the Trustees be encouraged to go forward at once, and open the Female Department; establish, if even as an experiment only, the Theological Department in this city; and in Peoria, or here, or in both places, start the Academic, with such reference to Classical and General Education, and the æsthetics which may make the form of it popular and attractive, as may render it alike preparatory to the College, and a suitable provision for the earlier demands of active life. These steps would prepare the way for the College itself—the time, place and arrangement for which must depend on the liberality and proposed endowment which may emanate from the enlightened principle and consecrated means of the Church.

I append the Triennial Statements, recognized by the charter of the Institution as to be made to this Convention.

Triennial Statement of the Finances of Jubilee College.

JULY 1st, 1860.

LIABILITIES.		
Total amount due sundry persons on Book account	$3,084 03	
Amount due the Treasurer	1,044 82	
ASSETS.		
Total amount due from sundry persons on Book account*		$2,182 57
Amount of Bills receivable and interest		3,707 64
Amount of Assets over Liabilities	1,761 36	
	$5,890 21	$5,890 21

JULY 1st, 1861.

LIABILITIES.		
Total amount due sundry persons on Book account	$3,093 22	
Amount due the Treasurer	1,320 24	
ASSETS.		
Total amount due from sundry persons on Book account		$1,058 60
Amount of Bills receivable and interest		4,070 32
Amount of Assets over Liabilities	715 46	
	$5,128 92	$5,128 92

JULY 1st, 1862.

LIABILITIES.		
Total amount due sundry persons on Book account	$3,946 46	
Amount due the Treasurer	1,341 76	
ASSETS.		
Total amount due from sundry persons on Book account		$1,444 91
Amount of Bills receivable and interest		4,892 87
Balance of Assets over Liabilities	1,049 56	
	$6,337 78	$6,337 78

* About $350 of this item may be regarded as "doubtful."

The foregoing statements do not embrace Real Estate or movable property. The movable property, consisting of Library—some 3,000 volumes—Apparatus, Furniture, Stock, and Farming Implements, cannot well be estimated.

The College now owns the following Real Estate lying in Peoria County, and constituting the College Domain proper, viz.:

S. ½ 26, 10 N., 6 E.,	320 acres.
S. ½ 25, 10 N., 6 E.,	320 "
N. E. 35, 10 N., 6 E.,	160 "
S. ½ N. E., 27, 10 N., 6 E.,	80 "
	880 "

OUT-LYING LANDS.

N. E. 2, 5 S., 7 W., Pittsfield, Pike Co., Ill.,	160 acres.
W. ½ N. W. 15, 7 N., 13 W., Jerseyville,	80 "
N. W. 2, 14 N., 7 E., Toulon, Stark Co.,	160 "
Pt. N. W. N. E. 29, 40 N., 5 E., Hillsborough, Jefferson Co., Mo.,	20 "
	420 "

The out-lying lands are of less value, and some of them are defective in titles.

During the year ending July 1st, 1860, there was received for the education of Theological Students the sum of $70; during the same time board and tuition was afforded gratuitously in the case of two Students to the amount of $159 70.

During the year ending July 1st, 1861, $506 53 was received, and $833 32 was expended in the case of six Students.

During the year ending July 1st, 1862, $332 65 was received, and $750 was expended in the case of five Students.

Report of Auditing Committee appointed at the meeting of the Trustees, July 23d, 1862.

Your Committee, to whom was referred the accounts of the Rev. Samuel Chase, as Treasurer of Jubilee College, beg leave to report,

That they have examined the said accounts and books of the College, and that they find the statements of the accounts so rendered, correct, and the books satisfactorily kept.

In examining the separate items of expense, your Committee cannot but express their satisfaction at the economy exhibited in the management of the affairs of the Institution.

They find the finances of the Corporation in better condition than might have been expected in such a condition of the country, and *flattering*, when we consider the small amount of patronage extended to the Institution as compared with former years.

T. N. BENEDICT,
P. R. K. BROTHERSON,
H. S. AUSTIN.

CONCLUSION.

Every aspect under which we can regard our field of labor and interest is an appeal to us to be demonstrative and real in the identity of our every interest with the Church of Christ. The true impulse to extend this must be our love for the Redeemer Himself, sympathy with His plans, and the affectionate charge which we have received from Him. It is our interest, our honor, our triumph that His Kingdom may come. The brilliant promise is to sit with Him, as He is set down with the Father on His throne. Christ identifies Himself with us in our sin, and bears it away; with our sorrows, and opens His breast to receive them; with our temptations, and goes before us with a voice of consolation, and surrounds us, by His Spirit, with enduring strength. He invites us to identify ourselves with Him in His work and His reward; and so to cast our affections, plans and hopes into the Ark of the Church, riding now upon a stormy sea, that we may be borne with it in triumph, where its landed pilgrims may be at home in the Better Land. This sympathy, this identity, this hope, is the spring of a desire to spread the Church we love; the knowledge of salvation which we rejoice in, the Sacraments by which it is sustained, the Ministry of reconciliation by whom it is preached, the Ritual in which our fathers worshiped, and where millions join their voices to ours as its prayer and song girdle the world. The cause of the Church is no sectarian effort. It is the only form in which we discern an unadulterated Gospel. It is the form in which Christ established it, Apostles taught it; Martyrs sealed it in blood, and the unity of many generations has perpetuated it. We neither alter

it from expediency, nor contrive it to suit our views and purpose. Right or wrong, our principle is, to hold and diffuse precisely what Christ taught and Apostles exhibited in doctrine and fellowship, and the primitive Church of the first three centuries left recorded in volumes of sacred learning and ritual facts. We must bear on with heart and soul evangelical faith—the deep spiritual truth as it is in Jesus. And as this cannot be dissevered in practice from ministry, sacraments and forms of worship, we must cling to those which, as scriptural in our sight, we dare not depreciate; which, as our own selected means for conscience' sake, we cannot but estimate as a precious boon for others. While as Christians we must anxiously seek the spiritual good of the fellow heirs of our sin and shame, and we labor practically that Christ's Kingdom may come, and in sympathy with all that upholds, advances or adorns it,—we are constrained to seek and labor for that which we believe and know to constitute this Kingdom, to be the Body to which belongs the promises—the Ministry which is appointed in direct succession from its great Head,—the Ministry which Christ began and has perpetuated in His Church—the bond of visible fellowship with the unseen Minister of the True Tabernacle,—the Ministry so real in historic truth as well as precious to the devout soul. It is the fulfillment of promise, the pledge of the divine indwelling and of sacramental life, the unbroken bond which connects present believers with each precedent generation, and the last with the ascending Lord in creed and sacrament, the inspired Word, teaching and government, in personal communion as direct and real as when sight was the accident of the Disciples' adoring love. The discretionary forms of our worship and discipline are hallowed by the piety of centuries,—the holy and martyr fidelity of the Anglican Church; the prudence of the true-hearted Fathers of our American Episcopancy; an adaptation to our civil government and political privileges truly surprising; with vital application to every grade of society settled or unsettled; and conservative of the truth in every trial to which it can be subjected by the weakness of friend or the madness of opponents. God forbid that we

should ever be swayed by a spirit that deserves the name of Sectarian. Catholicity is the antagonism to all such in fact and temper. May we be kept from ever being indifferent to the truth, or undemonstrative in our fealty to it in all its height, breadth and depth, through fear of the false charge of such a name and spirit, or the morbid confusion of our own emotions. May we ever love and spread in its visible, its spiritual, its heavenly, its enduring reality,—THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.

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